

The Times-Dispatch

DAILY WEEKLY-SUNDAY

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SUNDAY, FEBRUARY 13, 1910.

MORALITY.

Out of the shadow and shifting conceptions of morals which came down with man from the ages before history, the Christian church was born to give the world a new, luminous and permanent code. There was no such code in the beginning. The cave-man's morals were rudimentary or non-existent. Down through the ages we find the idea of right and wrong varied and changing, and one nation's morality is the gross immorality of another. Something of this same condition survives to this day, but not in the Christian church. The church is the repository and guardian of an unchanging doctrine, which it means to stamp upon the world, and any man can measure himself by it as well to-day as 1,900 years ago, and learn if he is doing well or ill.

The philosophers have interested themselves in this thing that we call morality. They have asked themselves where it came from and what it was for, and upon their way of answering they have divided into two schools. One school holds that morality is merely an instinct developed by the needs of society to improve the social order, a kind of trick of nature's to make and keep men good beyond what any laws could do. The other school holds that morality is of supernatural or divine origin; that it is man's acknowledgment of his higher destiny and his homage to his Creator. The Christian church is founded on this latter view. It finds morality to be a fixed, separate and permanent thing, and not simply an artificial social check. Acts are right or wrong not only in relation to society, but in themselves and for other-worldly reasons, and the voice of morality is the inner voice which unceasingly bids the individual to climb higher or perish.

Now it is plain that from the Christian point of view men can be engaged in no higher work than in that of making other men more moral. For we know that this small planet in the infinite void was given to men that they might grow, and evolve themselves and their race into a higher type, fit and meet to go higher still. And so every wrong-doer, every erring brother who has more than his share of the old Adam in him, or who never had a chance, not only imperils his own salvation, but by so much mars, scotches and, it may be, delays the whole splendid plan. This generation is in honor bound to start the next generation nearer the far goal than it itself started. Thus the workers for morals are the leaders of our race, and so the same agency that gave the world its new and startling code of morals, the Christian church, fell at once to work to breathe that code into the souls of mankind of all nations and peoples. And from the beginning the church found working beside it another great and far older agency to promote morals, as the State saw morals, only this other agency worked always on the negative side of the question, while to the church belonged the far greater task of working on the positive side. This agency was Law and Punishment, which operated on men's fears, not their hopes; which held out penalties, but no rewards, and which touched only such men, to put it very roughly, as the church, or morality through religion, failed to get or hold. And so these two agencies, working together, but from opposite points of view, one trying to make the individual moral, the other aiming only to punish him when he was immoral, have come down to us to the present day; and nobody who compares the two can doubt for a moment which of them has had the nobler work to do, or the more significant, or the one which alone is building for the glories that eye hath not seen nor ear heard.

The visitor from Mars, whom we all like to call in now and then, might naturally expect from such a situation as this that the work of the lesser agency would diminish as the greater agency carried its light farther and farther; that as the church worked on from generation to generation, Law and Punishment would find that they had less and less to do. But the Maritan, on looking about him, would discover no evidences that this was true. Certainly, things are infinitely better than they would be without the church's work for morality; perhaps there has not yet been time for them to be much better than they are, but at any rate Law and Punishment are still with us, working away as hard as ever, perhaps even harder. The courts are cluttered with moral delinquents, whom the church, or morality through religion, failed to reach and hold; the penitentiaries are as full as ever; no dust gathers on the hangman's noose, nor does the electric chair grow rusty.

And, as we see in a ceaseless stream from every capital in the world, laws piling on laws forever and ever, more and more felonies "created," new crimes overrunning new crimes, in the futile hope of making

men good by writings in a statute-book. And the Maritan would therefore expect to find the church sorrowed and staggered by this ever tramping host of men filing in its tragic procession to punishment for their sins, doubling and redoubling its energies in its own consecrated field, pouring its whole soul into cleansing this fountain of immorality at its head, striving ever and ever harder to keep men out of the clutches of Law and Punishment by filling their hearts with the individual yearning to be good. But the visitor would not always find that this was so; and he would, to his lasting surprise, discover the church giving part of its energies and its means and its enormous power over men's minds, not to the eternal task of making men moral, but to the far more insignificant task of making laws to punish men when they were immoral.

Have we not here lost sight of the compass which was to steer us true, and so wandered from the course which we know to be set for us? To pause and look at this humming industry of penal law-making and the tremendous agencies of punishment that go hand in hand with it, may well make us think so. We must be struck with the pity of seeing all this mighty energy going to the negative and non-profitable side of man's morality account. It is not only that the same vast energies could accomplish so much genuine good if released to work on the other side, but that in themselves they are accomplishing, and can accomplish, nothing positive, and hence represent only so much moral waste.

Morality, so the Christian church believes, is a positive and individual force, designed to raise men to fitness for a higher life, and in this sense the law is utterly powerless to aid. To avoid breaking the law is not morality, as the church views morality. To keep out of the penitentiary is not morality. But as a man thinks, so is he. Morality must come from within, never without; and the man who desires to sin, but withholds from fear of the law, is not a moral man. And though you wrote laws upon the books till the end of the world, and though a man kept every one of them to the letter, you have not made a moral man of him. So all this tremendous agency of Law and Punishment hardly touches the one great problem always confronting the moral leaders of our race, which is simply how to make men better, not in the letter, but in the spirit.

Law and Punishment can, and do, help to give the name and form of morality, and if moral leaders are satisfied with that, they may cry their all's well. But if they insist on the thing itself, as the church must do, and set little store by the name and form, as Christ set little store, they must go to the only place where this thing can be found and watered, which is the human soul.

We confidently look forward to a day when all these things shall be more clearly recognized than perhaps they are now; when we shall lose our present childlike faith in laws as moral agents; when we shall clean out our social rottennesses at the fount instead of vainly laboring to boll them in the stream; when we shall see constantly more and more clearly that the one purpose of our being here at all is the moral evolution of the race through the individual man, and that whatever has nothing to do with this doesn't matter; and when by healthier bodies and sounder physical life, by the elimination of disease (whose subtle kinship with immorality is already becoming clear), by more rigid marriage laws and the extirpation of the unfit, by expanding enlightenment in the home, and far the best of all, by the cultivation of the individual conscience and a developing sense of moral responsibility in every man of us as integral parts of a superb and everlasting design. Until the brighter visions of that day shine steadily before us, the race cannot be said to be pushing fast forward upon its brave adventure, but is rather only marking time.

THE WILLIAMS BANK BILL.

One bill is rejected because it is exhaustive, is tedious to examine and requires careful thought in relation to the existing law. Another is recommended because it is concise and easily understood. Such, at least, is the announced reason for the surprising action of the Joint Committee on Insurance and Banking in rejecting the admirable banking bill introduced by the State Bankers' Association and in approving the much less desirable bill submitted by Mr. Williams. Is there any reason for such a novel procedure? Surely a bill is not bad because it is long, or good because it is short. Is the banking business of Virginia of such slight importance that the Assembly cannot give it the comprehensive laws it needs, but instead bestows upon it a law whose chief virtue, apparently, is its brevity?

The weakness of Mr. Williams's bill is evident. In three essential respects it is in a half-score minor items it is disappointing to all who had looked to the Assembly for a genuine and thorough-going reform of our banking laws. It does away with the competent supervising head, so earnestly desired; it throws no proper safeguard around loans; and it has no provision for reserve.

As each of these reasons is examined in detail, each will be found sufficient in itself to warrant the defeat of the measure. Take the single feature of bank inspection. This was one of the most admirable features in the original bill. It placed technical work in the hands of an expert. It gave him authority and responsibility. He was called upon to supervise personally the inspection of banks, to close those that were insolvent, to encourage those that were honest but weak. No

such official is mentioned in the Williams bill. On the contrary, the technical work is given over to the Corporation Commission, with authority to employ experts to examine each State bank once a year. In other words, the members of the commission, in hours that are already well occupied, are to direct accountants in the supervision of 240 banks, controlling \$10,000,000 of the people's money. Will this be sufficient supervision? If it is, the lessons taught by economic history and the experience of other States are worth nothing at all.

The loan and reserve features of the Williams bill are even worse. The men who framed the bankers' bill took note of the fact that many banks failed because the directors unwisely loaned too much money to one man or because they often kept too little cash on hand. Hence they strictly limited the possible loans of every bank and fixed a standard reserve for all. Mr. Williams's bill does neither. It gives to the bank directors the power to loan what they will of their depositors' funds, on whatever security they please, to whomsoever they may approve. The same directors can say whether a single dollar shall be kept in the bank vaults to meet emergencies beyond the normal daily business. They are made the sole guardians of depositors' funds, without the essential safeguards of the law.

We trust that this bill will not be approved. If it should receive the sanction of both houses, it will deal a hard blow to the best interests of the State banks. Many of the latter have been held up, and are seriously endangered unless legal relief is provided. If that relief is not forthcoming, these banks, and scores of others which are now perfectly solvent and able to meet all demands, will inevitably suffer from a lack of public confidence in their security and solvency.

THE NEW STANDARD IN NEWS-PAPER ETHICS.

February 5, 1910.

Dear Sir:—I notice this morning from the Virginian that you will enter suit against the Times-Dispatch, and if there is any way to do so, I am very glad indeed to hear it.

I happened to hear your examination regarding the erasing of the name of Manning, and the judge promptly ruled the question out. I remember very distinctly, and I trust you will be able to show that up in the proper light, that I was very much surprised to hear of your pleasure to do so.

With best wishes, I am,

Yours truly,

R. S. BARBOUR.

R. S. Barbour is vice-president, director, incorporator and one of the chief owners, if not the chief owner, of the Richmond Virginian. Mr. Barbour's paper has engaged to introduce a new standard of newspaper ethics in Richmond. There can be no question that it is doing so.

"THE ROYAL LAW."

(Selected for The Times-Dispatch.)

"Thou shalt love thy neighbor as thyself."—Mark xii, 31.

"Fulfill the royal law, thou shalt love thy neighbor as thyself."—James ii, 8.

When one of the scribes asked the Master, "Which is the first commandment of all?" He answered and said unto him, "The first of all the commandments is, Hear, O Israel, the Lord our God is one Lord, and thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength." This was a full and direct answer to the question, and as such ought to have been perfectly satisfactory to the scribe. Perhaps it was. But our Lord was not content to let the matter rest there. And though unasked, He further expounded the law by adding, "And the second is like, namely, this, Thou shalt love thy neighbor as thyself. There is none other commandment greater than these."

When our Lord with such emphasis added this second commandment, He made it part and parcel of the first. He so joined the two that we ought not (even in thought) to put them asunder.

Let us consider some of the ways in which this love to our neighbor may find exercise and expression.

And first, I would state, it shows itself in benevolence and charity; such as was illustrated and enforced by the whole life and teaching of Christ.

Who can tell how much Christ did for poor suffering humanity when He spoke that illuminating parable of the Good Samaritan? If, like the lawyer, you ask, "Who is my neighbor?" read this parable with a large application, and you have your answer. Your neighbor? Why, the man whose life so touches yours that you are able in any wise to help him.

Though a man be a perfect stranger to you, yet if he be attacked by robbers you promptly run to his relief. That is well. But personal violence is not the only thing which calls for our sympathy and aid. Suppose a man has been attacked, thrown down, and injured by any adverse influence or power—by gambling, by liquor, or by any form of wickedness; suppose he has been cast into distress by poverty or sickness, or misfortune; suppose he is suffering from injustice or wrong; suppose he is in need, not only of material help, but of sympathy and kindness. Then that man is your neighbor. Only let your life so touch his that you (apart from all considerations of kith or kin) can in any wise help him—he is your neighbor. His need and your opportunity make him so.

You have Christ's own command that you must look after and care for such a one. He teaches us this by the example of the Good Samaritan.

maritan, and adds, "Go, thou, and do likewise." And how many calls there are for the exercise of this benevolence and charity. Human need not only appeals to the kindest heart for relief, but it actually creates a lien on our ability. Paul says, "We then, that are strong, ought to bear the infirmities of the weak," so that every man is really a debtor to use his superior power and resources in uncompensated services for others. Thus we reach the Christian principle and law of stewardship—for life is a stewardship, not an ownership. There is a vast difference between the two.

Thus men hold property of all kinds, and opportunities of usefulness and means of influence, not for their own selfish ends, but for the best interests and use of their brother and for the advancement of the kingdom. For "no man liveth to himself." And this is enforced by the highest authority and example: for it is written, "Christ pleased not himself." When the love of God to man was manifested under human limitation, it appeared in a life of utter love and self-sacrifice. What then can we conclude but that charity expressed and developed in loving service is the highest and noblest type. The ideal charity is found in him who "came not to be ministered unto, but to minister." Seek then to cultivate this active, personal charity, for of all such ministrations of love the Saviour has said, "Inasmuch as ye have done it unto one of the least of these, My brethren, ye have done it unto Me."

Love and service to our neighbor is then one of the essential features of Christian life, by which a man's character will be finally appraised.

How does this "royal law" comport with winning money by gambling, whether at the stock exchange, the race-course, or in any other way, however respectable it may appear? Whether it is within the limit of the law or not, do you think it is loving your neighbor as yourself?

How does this "royal law" agree with the craze for cheap shopping and making sharp bargains, with all their attendant evils? Is it all very well to be smart and shrewd; but, in dealing with one who stands to you in the relation of your brother, is it a great achievement to get for your money more than your money is worth?

How does this "royal law" apply to the usual practice of investment of money? The individual responsibility is frequently lost sight of in the greedy hunt for large dividends. Christians are often shockingly reckless and deceived about these matters. We say we are not traders nor directors, and their methods are no concern of ours. But there is no such thing as evading personal responsibility. God will settle accounts with us, not with the commissioners.

Not only in a clearer knowledge of our duty, not only in political and social integrity, lies our great need; but for us to be brought, every one of us, more and more under the constraining power of the love of Christ. Let the grace of Christ be the law of Christian conduct; let the grace of Christ be the law of Christian generosity; let the grace of Christ be the law of personal service. Think not only of the precept, but of the Master who gave the precept and showed us how to apply it.

Christian morals have their root and principle in Christ Himself. There is nothing so contagious as a great example; therefore let Christ continually before you and follow in His steps. "Go, thou, and do likewise."

But of course the Gaynor boom would first have to have it out with the Harmon and Marshall articles. Not to mention other things that might be stirring out Nebraska-way.

Lieutenant Shackleton is coming to America next month. Why do these confounded English fellows think they have a right to trespass on our platform and poach on our box-office preserves?

Is Attorney-General Wickersham through using his grand old word "zealotry" in his speech, or is he weary to borrow it while for Commander R. E. Barry.

The Honorable the Secretary of State is receiving attacks in his diplomacy, and we seem to hear low titlers arising from the direction of Ex-Minister Crane.

"Maryland," says the Baltimore American, patriotically, "has a Legislature that would like to sell cheap." The sterling lobbyist of Old Virginia all agree that any Legislature which can be bought cheap is usually dear at the price.

Wisdom flashes as a light. In the stillness of the night, Like an echo in dense wood, To relieve the solitude.

Through the darkness of despair, As a sunbeam cleaves the air, Thus the cheerful thought will spring Out of space with mystic wing.

It is wasted in a trice As a shadow slides over ice, And departs with silent haste On its way through starry waste.

Wisdom is the spirit's voice! In odd moments doth rejoice To return the heart, then speed away, To return some other day.

Cometh, going, all the while, Through a strange, dim, misty ale, Pause here and there to write A brief message of delight.

Wisdom is the mighty force, Shaping life's exalted course! It is vigor in the soul— Pain would gain a lofty goal.

Of mistaken, or unknown, In its path, it leads us on, Many blindly let it pass, To bewail with grief, alas, And reveal a wasted fate.

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PRESIDENT TAFT'S FAME AS WALTZER

All Europe Interested in the Dancing Accomplishments of Chief Executive.

MANY ROYALTIES DANCE But for the Most Part They Prefer the Dignified Square Dances.

BY LA MARQUESE DE FORTENOY.

PRESIDENT TAFT'S prowess as a waltzer at the Southern ball last month, which was so much talked about in the press, has attracted an immense amount of attention and interest in Europe, and the Old World press is full of articles about the matter. "The Waltzing President," while in the minds of some it has served to endow him with a frivolity wholly foreign to his character, it has vastly increased the good will with which he is regarded as a statesman whose judicial training has never succeeded in impairing his unaffected gentility and singularly happy and sunny disposition. Both Mrs. Pearce Horne, who was his partner at the Southern ball, and Mrs. Paulding and the other women with whom he waltzed last week at the dance given by Senator and Mrs. Chandler at the White House, bear witness to the President's lightness of foot, and he may, therefore, be accorded precedence in this respect among the rulers of the world, at any rate among those who are no longer in the first bloom of youth.

King Alfonso of Spain and King Manuel of Portugal, are still addicted to waltzing. But King Edward has never been known to take his feet to the dance, or, in fact, since he injured his knee so severely while staying with Baron Forstner at the Southern ball, he has been usually inaugurated. But until the accident in question he was very fond of waltzing and especially his empancipated, extremely well. King Albert, like the young rulers of Spain and Portugal, waltzes. But most of the other rulers content themselves with square dances, and Emperor Francis Joseph has long since given up dancing altogether, while the Czar, King Victor Emmanuel and the King of Italy, take part in the quadrille d'honneur, and never at their own courts.

On the other hand, the now widowed Empress of Russia, until the death of her husband in 1914, was a tireless dancer, and so fond of waltzing that she would not permit her courtiers to take part in the quadrille d'honneur, and never at their own courts.

The German Empress is on record as having waltzed several times at dances given by the Crown Prince and Crown Princess at the palace of Potsdam last year, with her sons as partners. But this was something quite different from the waltzing which she indulged in at state balls, either at Berlin or abroad.

Queen Maria Amelie of Portugal and Queen Victoria of the United Kingdom, formerly fond of waltzing, but have given it up since losing their husbands. And the same may be said of Queen Margherita of Italy, who has been an indefatigable waltzer as the Dowager Empress of Russia.

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A Powerful Bank

The large capital and surplus of this company make it one of the most powerful financial institutions in the South. Firms, corporations and individuals controlling large undertakings will appreciate the advantages of business affiliation with a banking institution of such magnitude.

The Merchants National Bank

Eleventh and Main Streets. SAFEST FOR SAVINGS.

The late Prince Bismarck, as Chancellor, was the only Prussian minister of state who remains on record as having persistently refused, usually on the score of indisposition of one kind or other, to act as torch-bearer in these processions on the occasion of royal weddings.

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Daily Queries and Answers

Address all communications for this column to Query Editor, Times-Dispatch. No mathematical problems will be solved, no coins or stamps valued and no dealers' names will be given.

Theatre Etiquette.

1. At the theatre, does a man, after handing the tickets to the usher, stand the lady down the aisle to the seats?

2. If the man knows where the seats are and an usher is busy, is it proper for him to proceed the lady and lead her to the seats?

3. In leaving the theatre, does the man precede the lady up the aisle?

1. The woman should precede the man.

2. It is far better to wait for the usher, especially as the man will have served the lady and stand aside while the woman entered if he preceded her.

3. If possible the man should pass up the aisle by the side of the lady, where there is a crowd he should precede her.

Life Animal Is Sick.

L. D. Jackson, Skyrion, Va.: Write to the State Veterinarian, Burkeville, Va., for proper treatment of the animal you mentioned.

The Central American.

1. Will you please tell me when and where the Central American was destroyed?

2. How the steamer Glenclive was destroyed at Richmond in 1861-62?

3. The author of the book "Glenclive"?

1. We have no record of this ship.

2. This can only be determined by a search of the records of the Union and Confederate Navies. We would suggest that you write to the Hon. H. R. McIlwaine, State Librarian, Richmond, for details.

3. M. B. Tucker.

State's money for the education of the children appropriated annually to increase the number of teachers is not sufficient to provide for the pension applications that are rushing to the department.

About 50 per cent. of the teachers in the State work for five years to pay pensions to less than 20 per cent. who receive the pension. A pension is put upon age of teachers, and they are encouraged to continue at least until they can draw a pension, while young, active, thoroughly trained, highly educated teachers, who are giving the best five years of their life to educational work, are made to wait until they are discouraged from entering the profession.

They say, and I do not know who they are, that the pension law will help to get rid of old teachers who are not modern in methods, etc.; yet, as a matter of fact, these teachers are encouraged to continue at least until they can draw a pension